DOCUMENT RESUME

ED 104 225 HE 006 347

AUTHOR	Geler, Woodrow A., Ed.
TITLE	Church Colleges Today. Perspectives of a Church Agency on Their Problems and Possibilities. Studies in Christian Higher Education, No. 15.
INSTITUTION	United Methodist Church, Nashville, Tenn. Board of Higher Education and Ministry.
PUB DATE	74
NOTE	60p.
EDRS PRICE	MF-$0.76 HC-$3.32 PLUS POSTAGE
DESCRIPTORS	*Church Related Colleges; Church Responsibility; *Church Role; Educational Problems; *Enrollment Trends; Financial Support; *Higher Education; *Negroes
IDENTIFIERS	*United Methodist Church

ABSTRACT

Six articles giving the perspective of the United Methodist Church on the problems and possibilities in higher education are presented. The topics include: Why is the Church in Higher Education?, Church-College Relationships and Challenges, Higher Education for Blacks, The Crisis in Enrollment, New Generations for New Days, and Trends and Opportunities in Church Support. (MJM)

ED104225

STUDIES IN CHRISTIAN HIGHER EDUCATION

Number 15

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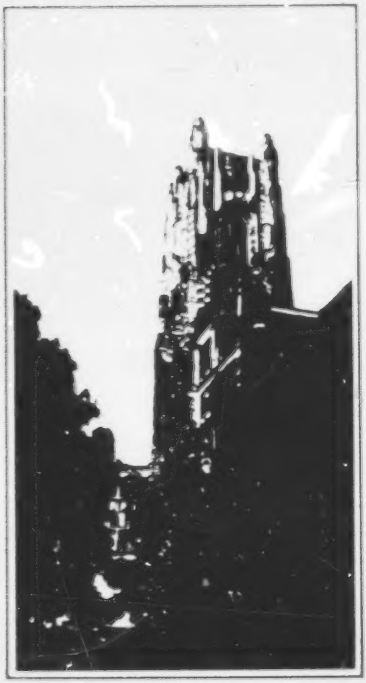
CHURCH COLLEGES TODAY

Perspectives of a Church Agency on Their Problems and Possibilities



EDITED BY WOODROW A. GEIER

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Board of Higher Education and Ministry
The United Methodist Church
P.O. Box 871, Nashville, Tennessee 37202

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PREFACE

The church is in higher education because she believes in seeing human beings and their culture in an eternal perspective. She believes that religion is the foundation of education and that without faith humanity cannot truly live. The church bears witness in the church-related college that the deepest search of the person is for God—for communion with God and a worthy purpose for living.

The church supports colleges today because in them men and women are most profoundly engaged in the search for the meaning of the person. Here church and college are natural allies in resisting devaluation of the individual, in developing the gifts of the individual. Here church and college join in enhancing the person's creativity, in helping the unique individual toward the attainment of wisdom and social responsibility.

In higher education, the church would unite learning and love because these are fundamental to all human growth. Here the church would bear witness that there are values and traditions worth preserving if humanity itself is to endure.

In higher education, the church bears witness to the belief in an honest and unfettered search for truth. It resists here any culture's tendency to deify partial systems of thought or to idolize the creations of human hands.

Commitment to these purposes today means more, not less, freedom for the scholar.

Commitment to these purposes by church and college gives greater meaning to the concern of the authors of this volume that colleges endure for the tasks they can do best. They write for United Methodist Church leaders and for college administrators who are responsible for colleges the church has established. Their purpose is very practical: to inform you concerning the stake the church has in

her colleges and to define some of the problems the church encounters regarding relationships and support.

The varied contributions to this volume present the perspectives of staff members of a general church agency, an agency called to carry out a mission in higher education. The writers "call it as they see it" from the stance of a national board. They are concerned to make a realistic assessment of the needs, problems, possibilities, and opportunities that lie ahead for colleges related to The United Methodist Church.

So their book makes its way into the world of church and college discussion. The editor sends it out with the conviction that it will stimulate church leaders and educators to greater concern for the future of the church-related college—its problems *and its possibilities*.

WOODROW A. GEIER

Nashville, Tennessee
October 10, 1974

1. Why Is the Church in Higher Education?

by F. THOMAS TROTTER

The United Methodist Church is in higher education because it is of the nature of the church to express itself in the intellectual love of God. If this seems startling and pretentious, it is only so because the church lately has chosen inferior reasons for its support of higher educational institutions. The time has come for the church clearly to state its theological reasons for education or to abandon its once glorious experiment.

The urgency of this task is clear to all who are involved in governing higher education. Rising costs and uncontrolled inflation are sufficient reasons for desperation. But to continue to struggle without a sense of direction or purpose is inhumane. Church-related institutions were once the majority community in American higher education. With the rapid and recent expansion of the public sector, they have become the minority community. Only the bravest and toughest reflection on their future will suffice. Because of their history, this reflection must be theological and not simply tactical.

Church-related institutions are misperceived if they are assumed to be merely instrumental occasions for social utility. Whatever social usefulness they have is grounded in a profound logic of faith. To be "Christian" is to have confidence that the structure of the world itself is somehow the expression of God's being and will. To be "Christian" is to respond to the implications of this world view in terms of human events. All institutions of the church, however dimly this is perceived, find their theological justification in this logic.

Church institutions such as hospitals, social action agencies, and schools are expressions of the responsible Christian life and not merely utilitarian agencies, replaceable by secularized forms when the

church finds maintenance difficult. These institutions are irreplaceable, simply because they guard the widest contours of the church's obedience in the gospel. If they did not now exist, they would have to be reinvented for the sake of the gospel.

Every act of charity is an act of yes-saying to the intention of God. Every act of justice is an obedient response to the purpose of God. Every act of disinterested science is an expression of the intellect in understanding God's being.

The beginnings of United Methodism in the eighteenth century saw the founding of hospitals, orphanages, social agencies, and schools. It is no coincidence that the first act of the Christmas Conference in 1784 was to authorize the founding of a college. At least 1,000 other schools, colleges, and universities were founded in the years since, an amazing expression of what might be called a rage for education in the church. When asked, "What must we do for the rising generation?" the members of the Christmas Conference answered, "Preach on education."

For the church to abandon its colleges and universities would be to confess that it no longer cares for the question of the knowledge of God or for its responsibility to model communities of humane learning and vital piety in society. True, these colleges have sometimes become indistinguishable from their secular counterparts, but it is essentially this discovery under the stress of survival that forces us to ask the questions about their theological purpose.

In the economy of the church and its obedience to the gospel, these institutions represent the best hope for fulfilling the intentions of the Christian faith that the world be made new in the spirit of Christ and that a new social order of justice and humane values be realized. The church needs these colleges and universities for the continuing possibility of its vision and it needs the colleges and universities for its own intellectual life.

From the earliest days in the Christian era, the intellectual work of the church has been carried on by its schools. This devotion to learning is grounded in the fundamental Christian affirmation that God is knowable. By this faith, the church has asserted that the structure of being itself is ultimately coherent with truth and order and human experience touched by the gift of faith. Trust in that possibility created modern science in the medieval universities. It forms

the basis of the whole idea of the modern university. It is the nature of faith to seek knowledge.

Medieval theologians used words such as the "joy" of knowing as a fruit of this quest and "reverence" in the face of the mystery of being. Because it was believed that understanding was an extension of faith, the Christian submitted to the notion that faith in God required knowledge of God. This led to the assumption that the highest good for the world and for humankind was knowable in the obedient quest for truth through the arts and sciences. St. Anselm formulated the position when he suggested that since we possess the certainty of faith, we must hunger after the reasons for faith.

Medieval arguments may sound archaic to modern ears. But the basic justification for the church's continuing attention to higher education is not thereby archaic. Not to hunger after the reasons for faith is to deny the certainty the church professes. And without that fundamental theological framework, the quest for knowledge is not only deprived of its joy and its reverence, but of its very purpose as well. A purposeless and valueless scientific system has led and will lead us into all sorts of mischief in higher education in America. That kind of "disinterestedness" is problematic. But "disinterestedness" as a reflex of a world view that is conditioned by Christian values should provide a context for joy and reverence before the world that is sorely needed.

Church-related colleges and universities, sensing their "theological" purpose, may become prophetic and proleptic communities of teachers and scholars in the service of the intellectual love of God. There is both risk and vitality in this possibility. In earlier times, church bureaucrats, responsible as they were for order, saw the university as a serious threat to their own interpretive and power positions. The current struggle at Concordia Seminary in St. Louis, Mo., is but the most recent example of the fragility of this mission.

When bureaucrats have forced universities to heel, they have illustrated the importance of the prophetic and proleptic role of the schools in clarifying the style of Christian community existence. That is, more often than not, history has shown that the church needed the universities more than it needed the bishops. One has only to recall that in the Christian West, each new reformation of the Christian movement had its origins in schools of learning.

One must not infer from this argument that it is time for the colleges and universities related to The United Methodist Church to submit to some kind of ecclesiastical authority. Quite the opposite is intended. It would be patently absurd for The United Methodist Church to pretend it had some sort of proprietary responsibility for these institutions. What is being argued here is simply that The United Methodist Church has a profound moral responsibility to see to it that this community of schools survives. That survival ought to imply a searching inquiry in both church and school concerning the ways in which each institution is bound up in the survival of the other. That is, the inquiry should address itself to the question of service in the theological reasons for a future.

Alfred North Whitehead, in speaking of the role of the university, said in *The Aims of Education*, "Our problem is, in fact, to fit the world to our perceptions, and not our perceptions to the world." If The United Methodist Church has a theological world view, then it needs to press that view in the communities of higher learning, with a goal of sharing and testing that vision for the whole world. The evangelical impulse of the gospel and the social passion of the Wesleyan tradition ought to be reason enough. It was this perception that led John Wesley to urge the union of learning and vital piety. It has been the confidence of United Methodist people that colleges and universities might be the agent of the church in this wider theological mission.

When one ponders the multiplex ways in which the colleges may shape new life, new communities of meaning, open new opportunities for rising expectations, ponder in joy and reverence the intellectual love of God, then our mission comes into clear focus. "Where attainable knowledge could have changed the issue, ignorance has the guilt of vice," writes Whitehead.

The issue for United Methodists is the shape of the future of the nation and its people.

2. Church-College Relationships and Challenges

by FRED E. HARRIS

The kinship system governing church-college relationships is often perplexing to each set of institutions. Colleges state their relationship to The United Methodist Church in several ways, but the most common term is "church-related." Yet there are some colleges that are owned by an annual conference or by several conferences. In a few cases the campus of an institution is owned by the Board of Higher Education and Ministry. The relationships between the church and the colleges vary from close, binding ties held in common to those of institutions that have, in effect, renounced the direct relationship but still maintain an operative one.

Some persons find it difficult to understand how an educational institution relates to the church. While the meaning given the relationship varies greatly, the actual machinery governing the relationship is less than complicated. An institution that wishes to be affiliated with The United Methodist Church presents its request to the University Senate, an organization representing all major interests in the church and higher education. After investigation, the University Senate rules on the relationship. The Board of Higher Education and Ministry's Division of Higher Education is involved in this study and the technical aspects of the work are completed through the services of the Section of Schools, Colleges, and Universities. Normally and historically institutions that have become affiliated with The United Methodist Church have done so on the basis of an original relationship with their local annual conferences. Board membership and finance of most institutions relate to actions of the annual conference. There are some exceptions. Traditionally American University has received a special appropriation from General Con-

ference, and the same has been true of Scarritt College. Some operational support for predominantly black colleges has historically been part of the budget of the Board of Higher Education and Ministry. This support is quite limited, however, and except for the separately financed Black College Fund, does not play a significant role in financing the colleges. In general, then, the line of relationship to the Board of Higher Education and Ministry is through the annual conference and the University Senate. Provisions have recently been adopted by the University Senate to provide for a relationship by an institution that is not supported by its annual conference. The reason for this action should become clear as this chapter develops.

Many hundreds of institutions devoted to education at the secondary, collegiate, and graduate levels have been created by the people called Methodists. At present there are 139 institutions related to The United Methodist Church in the U.S.A. Several hundred campus ministry posts are related to the division through the Section of Campus Ministry. Of the 139 schools related to the denomination, 81 are senior colleges, 7 are classified as universities, 13 are schools of theology, 20 are junior colleges, 14 are secondary schools, 3 are professional schools, and 1 is an elementary school. Change in classification for several institutions is now under consideration. These institutions control about two-and-a-half billion dollars' worth of property, operate on budgets approaching a billion dollars a year, enroll 180,232 students, and involve the services of about 13,000 full-time teachers. The institutions of higher education related to The United Methodist Church comprise the largest Protestant group of such institutions, and they vary greatly in size, complexity, purpose, population, areas of service, and level of resources.

This is a time for reexamination and renewal of all kinds of relationships. The relationship between the colleges and the church has not escaped this phenomenon. Some years ago it appeared that the impulse for termination of relationships occurred more often on college campuses than in the church. Now, however, few institutions are attempting or considering severing relationships with the church, but various conferences have undertaken a review of their relationships with the colleges. The outcomes of such reviews are not consistent. In some cases the conferences have commanded consolidation; in

other cases they have increased support for the colleges; and in others they have simply reaffirmed their relationship. Significant also is the attempt to create a new system of educational effort, and a couple of conferences are considering this creative approach.

Two or three forces that have developed in recent years must be considered in connection with this matter of church-college relationships. One college has asked that its conference no longer provide funds for its operation or capital support. The college has been involved in litigation and feels that the only way to reduce the pressure of litigation is to avoid all evidences of financial support. Along this same line, some institutions are modifying their charters to provide for less than a majority of Methodists on their boards of trustees. On the whole, however, the line of relationships tends to be somewhat stable and little change is predicted in the immediate future.

It is not possible to discuss church-college relationships without discussing college-state relationships. While it is not possible to treat this topic in the limited scope of this chapter, a few points may be of value.

Some persons would hold that the church-related college and the state are on a philosophic collision course. In this case, "state" covers a range of governmental actions but refers primarily to the federal government. In pursuit of the doctrine of separation of church and state, the federal government operates on a basis that appears to assume a controlling relationship on the part of the church in the church-college relationship. In pursuit of the optimum political model, the state then challenges the college on the basis that it is an agent of the church and is, therefore, ineligible to participate in various kinds of government-sponsored programs. The college or university finds itself in a position where it wishes to recognize its heritage and its basic sense of purpose with respect to Christian higher education, but it is threatened with the withdrawal of almost all types of support if it does maintain such a relationship.

At the present moment this kind of situation is in a test-case arena but the principles that are being established are applicable to all church-related institutions. While some would hold that it is not wise to trade a fraternal relationship and a sense of common quest for a condition of federal servitude in order to receive federal dollars, often urgently needed, others recognize that the World Service budget of

The United Methodist Church is only a fraction of the budget of some of the institutions related to it. Clearly the financial resources are in the federal area. This, of course, does not take into account the heroic efforts of private donors to support the institutions.

In line with this it must also be noted that the cause of private higher education, especially as it fights to defend the integrity of purpose that is its reason for being, receives little support from the organized professional groups, many of which profess to be dedicated to the interests of church-related or private higher education. The private institutions have not organized effectively enough to defend their own interests in the matters of encroachment of state authority and related problems, and the professional organizations on which they have been dependent have been less than effective even in entering these matters on the agenda.

Another way in which the church and college are related is through the work of campus ministries. Many Wesley Foundation programs still exist, but in a number of situations the campus ministry efforts of The United Methodist Church have been joined with those of several other Protestant denominations in a movement called United Ministries in Higher Education. The UMHE operates with a set of national goals and seeks to support various regional and state and local units in program development, evaluation, and personnel. Combined, the United Ministries in Higher Education movement and the Wesley Foundation units involve about 425 campus ministers, most of whom are serving installations at public institutions. This is a reflection of the fact that an increasing percentage of the total student body in this country is enrolled in publicly supported institutions and the intent is to provide special support for such students.

Another United Methodist effort that is less well known in the area of church and college relationships is the Section of Loans and Scholarships of the Division of Higher Education. The section handles well over a million dollars a year in loans and scholarships, and the loans are established on a rotating basis. Distribution of funds is accomplished largely through the college and university financial aid office, or other office, of the individual institution.

A new and emerging force in church-college relationships is the National Methodist Foundation for Christian Higher Education. This

unit promises to be one of the cornerstones of future development in the area and has received considerable support from both the church and the colleges. Other services such as special insurance programs are handled through the office of the treasurer of the Board of Higher Education and Ministry.[1]

Colleges, noticeably private ones, have been expanding their dollar requirements on a somewhat steady line basis since World War II. Cost accounting practices have been installed but cost control practices have been limited to various forms of institutional program amputation. The rearrangement of the total model to create a more productive, less demanding institution has been resisted by colleges and universities. A dictum that institutions cannot change their behavior while keeping all forms of old behavior has proved perplexing beyond the point where change has been easy to accomplish.

Academic folklore is full of illustrations of liberal, dynamic faculty members who are conservative and even reactionary about their own instructional models. The instructional models that are in existence are reasonably similar, one to the other, and their major characteristic is that they increase their dollar requirements each year and in far too many years the productivity is reduced. There are no magic words or reasons that will compel a people over a long period of time to support institutions that are incapable of internal reform. Promotion of internal reform is the task of the church as well as that of the college.

Some persons would hold that the Board of Higher Education and Ministry is responsible only for raising more money from the church for use by the institutions. As has been noted, there is not enough money in the church to support the institutions, and since these institutions serve in the public interest and historically have done so, it is not unreasonable to expect two things to happen. First, institutions should be expected to reform their levels of productivity without decreasing quality. Second, persons who believe in such institutions and who receive benefits from them should be expected to participate in the support of them. This is not to indicate a lack of gratitude for the dollars that are provided by the churches to the institutions. It is to indicate that in being realistic one must note that the exag-

[1] A booklet of about 50 pages describing the total services of the Division of Higher Education is available upon request.

gerated concept of support that sees the church maintaining the colleges as proprietary institutions misses the point. The institutions are of the church and derive their character, in part, from the church. As Dr. Trotter has said in the previous chapter, if the church did not have educational institutions it would be necessary to invent them to carry out the mission of the church.

Yet, the many eleemosynary institutions of The United Methodist Church are shared institutions. Control is shared, purpose is shared, financing is shared, and staffing is shared. Special purpose projects, such as the Black College Fund that has a goal of raising six million dollars a year for the 12 predominantly black colleges of The United Methodist Church, represent a special effort. These monies are intended to help the institutions get into shape to support themselves because traditionally funds for such purposes have not been sustained by the General Conference over a long period of time.

In the first chapter, Dr. Trotter points out that the purpose of United Methodist interest in institutions of higher education is not institutional survival alone. Yet there are those who place such high value on these institutions that they are willing to sacrifice their energies, their money, and their talents to insure that these institutions do survive.

Most of our colleges have endeavored to produce the complete person. It is a tragedy to note, as Dr. C. Robert Pace points out in the Carnegie Report publication, *The Demise of Diversity*, that "as higher education has developed in this country, particularly over the past twenty years, the proportion of students who have a full and rich campus experience has gradually been reduced. It has been reduced by the growth of junior colleges, by the increase in the number of part-time students, by the emphasis on vocational training, and by attendance at the large state institutions where in many cases students can live at home and thereby reduce the expense of college attendance. The consequence of this trend is that fewer students attain benefits related to personal and social development, to liberal interests and attitudes, and to involvement in civic and cultural affairs."

To quote Dr. Pace, "When student enrollments were about equally divided between private and public institutions, as they were in 1950, the distinctive aspect of some of the private colleges—selective

liberal arts, denominational liberal arts, and the colleges of engineering and science—contributed more to the diversity of the system. Today, the enrollment in such institutions, including the general liberal arts colleges as well, comprises a much smaller portion of the total system and therefore the national impact of their distinctiveness has been diminished. The major enrollment increases have been in the institutions that were least distinctive in the first place and are even less distinctive today—namely, the general universities and state colleges."

And finally, Dr. Pace points out that, "Given our data, however, we think it should be of some concern to those who shape public policy to note that the most distinctive institutions, which means to some exent the institutions that are most effective in achieving their purposes, are also the ones that enroll the fewest students, are in the most serious financial condition today, and whose long-range future is least assured."

Conclusions of this type warrant us to consider that our institutions are generally distinctive, that we do produce a fine product in the public interest, that we are concerned with the whole person, and if our current observations of public morality have any validity at all, some of the traditional norms of these institutions are more needed by the public than several more great state institutions where excellence exists in enclaves rather than in general and where the purposes of life and of behavior are central to the considerations of the campus rather than peripheral to the hard and dispassionate process of inquiry.

We should not mislead ourselves, however. Enrollment statistics for private institutions for 1980 and beyond are not encouraging. The institutional models we use are far too expensive and need to be renewed. Enrollment and finance will be with us as constant problems over the long term ahead. Up to the present, in such situations, we have contended that the weak should die and that the strong should survive. This is neither good Christianity nor good social policy. The opportunity for developing creative answers has never been as promising as today, and few would doubt that it is in some kind of a linkage of institutional effort that renewal will become a reality.

In this sense, the National Commission on United Methodist Higher Education has been created to answer some of the hard prob-

lems that are on the agenda today. We can either design the future or be seized by it. There is every reason to believe that the talent and the resources are available and that the church and the college have a long way to go in the mission in which they have so brilliantly pioneered.

Because the relationship of the church and the college varies in response to changed conditions in either or each, and because the college exists in an atmosphere of increasing crisis that reflects itself in the church, new insights are needed. There is much need for the new National Commission on United Methodist Higher Education. From the point of view of the church there is need for a comprehensive, workable policy to govern its relations with and responsibility for the institutions of higher learning. From the point of view of the educational institutions there is need for a reasonable church policy security, for a support system that is relevant and workable, and for leadership in Christian concerns.

Within the context of the above generalizations about mutually shared interests and needs, specific problems exist for consideration by the National Commission:

1. The current institutional educational model is showing severe signs of strain. Who is to sponsor or provide leadership in designing and testing new models?

2. The trustee system of governance has high yields and low yield areas. Can it be improved?

3. Administrative organization has responded very little to management techniques. Can it be moved to consider alternatives?

4. The faculty-designed, traditional academic delivery system with its consequent personnel system and financial requirements is more expensive than most institutions can afford and it is becoming more expensive each year. Can it be changed before "the ship sinks"?

5. The value configuration of some institutions contains inconsistencies. Schisms relate to time, place, office, person, etc. Can an integration of values be accomplished?

6. The state looms in the distance as a probable adversary to all private institutions. Can we secure our freedoms in our institutions before 1984?

7. The persistent problems of finance and enrollment appear to be certain to worsen in the near future. What are the implications for the church's mission? for the mission of the educational institutions?

8. And there are others.

The recently organized National Commission on United Methodist Higher Education is designed to mobilize the talents of interested groups and persons to attack these and other problems on three levels—(1) conceptual; (2) planning, including modeling and alternative modes; (3) program and institutionalization of program.

Creative United Methodists must lean into the storm to design the future, to create new visions as guideposts for themselves and those whom they have served so faithfully in education and religion, in church and college.

3. Higher Education for Blacks

by DANIEL W. WYNN

The expression "black higher education" is a misnomer. Education cannot be portrayed in terms of color. The phrase black higher education is used here to describe those colleges that have historically served black people.

Black colleges have never been 100 percent black. They were integrated institutions at the very outset. Their first teachers and presidents were white. Although their student enrollments were predominantly black, racial segregation clauses were never written into their charters.

The color composition of the student bodies of the earliest black colleges was not completely black. It was basically and primarily mulatto, because mulattos received priority opportunities to enroll in the first black colleges.

A word of explanation is in order. During the slave period, mulattos were favored by their slave masters by being allowed to serve in their homes as maids and mistresses while the black slaves were favored to work in the fields. As a rule, when black slaves worked in slave masters' homes, it was because they had won special favors from their masters, or because desirable mulattos were not available. Frequently, mulattos were direct descendants of white slave masters and black slave women. Occasionally, there were mulattos who were indirect descendants of white slave masters. The latter were instances where mulattos were descendants of first-generation mulattos who in turn were descendants of white slave masters.

For the most part, this close blood tie accounted for the special

privileges granted mulattos. Another factor that made for the favored treatment of mulattos, was because their lighter color was more in line with the white slave masters' criterion of beauty than was true of the blacker slaves.

This explains why, when the black colleges were first organized, the mulattos, commonly referred to as "house niggers," got the first and preferential choices for enrollment. It also explains why mulattos were the first black teachers and the first college presidents. With the passing of time, many mulattos who could pass for white moved into all-white communities and lost their black identities. Others were neutralized in the black communities through the process of miscegenation. These factors reduced the numbers of visible and recognizable mulattos. It was not long before available mulattos became fewer in number and available black manumitted slaves became more prevalent. This made it easier for blacks or what was referred to as the "field niggers" to enroll in the colleges, and later to become teachers and presidents.

White was the favorite color for both whites and blacks for more than a century. It was not until the beginning of the black power movement in the 1960s that black became a preferred color for American blacks.

Although black colleges have never been completely black in terms of composition on faculty, student, or administrative levels, they have been kept predominantly black in terms of student body composition.

The curricula and textbooks used by black colleges have always been traditional, as has the academic training of black teachers. By virtue of serving black people over a long period of time, black colleges learned more and more about how to meet the needs of black people. They developed an expertise in meeting those needs. At the same time, they maintained their knowledge of traditional American education and traditional academic approaches.

In light of these facts, the expression "black higher education" refers to the education received in those colleges that were founded and maintained for freed black slaves and their descendants. These are the schools that have historically served black people. They are also the schools whose present student bodies, staff, and academic personnel are predominantly black.

Why Black Higher Education?

The realization that black colleges are standard in terms of academic approaches and emphases, and the fact of legal desegregation in white higher education in the United States have motivated many people to ask, Why continue black higher education now that white higher education has been legally desegregated? Persons who raise this question are sincere; their question is legitimate; and they deserve an answer.

The answer to this question may be viewed from four broad perspectives. The first involves another question, viz., Is it just or practicable to question the validity, viability or relevance of black colleges merely because white colleges have been legally desegregated? To assume that a black college is not needed merely because, according to law, white colleges will accept black students, is a mistake. Implicit in such an assumption is the belief that black colleges are inferior to white colleges. Implicit also is the assumption that blacks who have been attending black (or allegedly inferior) colleges can now attend white (or allegedly superior) colleges. With such prejudgments as these, one can only conclude that if white colleges are open to black people, black colleges are no longer necessary.

To see how fallacious this assumption is, one has only to make a comparative study of the black and white colleges of this nation. Such a study would reveal that many black colleges are academically superior to many white ones. In view of this, the following more sensible question might be asked, viz.: Now that public higher education in America has been desegregated, do we need as many schools as we once had? In case of church-related higher education, one might ask, Should the church discontinue any of her schools in view of desegregation?

Although it is doubtful that desegregation has rendered some United Methodist-related colleges unnecessary, to question the need for all existing United Methodist colleges in light of desegregation is much less fallacious than to question the need for the remaining black colleges related to the church. If the church needs fewer schools, this determination should be made on the basis of some norm or norms other than the racial composition of the majority of students historically served by the black schools. Such a determination should be made on the basis of the academic viability, and the cul-

tural and academic relevance of each United Methodist school regardless of the racial complexities of its student body and personnel. If this is done, one answer to the question, Why black higher education? will be: Because it is viable and relevant for the needs of the church, the nation, and the world. Another answer would be found in the realization that there is no such thing as black higher education.

The second perspective from which the question might be answered is that although white colleges are legally desegregated, they are not completely integrated. What does this mean? To comprehend this, one must understand the meaning of the words "desegregation" and "integration."

Desegregation is the designation for the legal outlawing of segregation and/or the legal opening of formerly segregated schools to all persons irrespective of race. It is the forcing of authorities to make facilities available to all persons on equal terms. Desegregation, then, is a forced situation. Integration is the voluntary and mutual acceptance of individuals or groups of individuals without regard to race. It is individuals or groups of individuals voluntarily, mutually, and fully accepting each other on an equal basis.

For a school to be desegregated without being completely integrated is not necessarily a reflection on the moral integrity of that institution. It may mean that the personnel and students of that school have lingering emotional and attitudinal "hang-ups" regarding race. This is perfectly normal. It usually takes time for attitudes and emotions to catch up with new legislation, new rules, new decisions, or even a new social or economic status.

This is one of the major factors that figures in a white school's inability to satisfy fully the educational needs of black students. It is also one of the major reasons some black students may have difficulty adjusting to white colleges and vice versa.

A white teacher who has no idea that he feels superior to black people or that he is a victim of racism in any form will unknowingly exhibit all these feelings to the black students who attend his classes or come into his home. For some reason, an oppressed people tend to develop an extraordinary sense of detection of the inner feelings of their oppressors as those feelings relate to them. Black students, by virtue of the black experience, have this extraordinary sense of detection.

This factor is compounded by the additional factor of the values and social norms that black students bring from the more isolated and poverty-stricken black community. These values and social norms cannot avoid clashing with the values and social norms that the teacher brings from his more affluent, in-the-mainstream community. Very often, black students who come from the more affluent, middle-class black communities bring values and social norms that are not up to par with their economic and social status. Values and social norms are rooted in emotions and attitudes. An individual may move from a closed, poverty-stricken community into an open, affluent community overnight. Unfortunately, however, his closed and poverty-stricken community values and social norms may not move into the new community with him. It may take years, or even generations, for him to abandon the values and norms of his old community and replace them with the values of his new community.

The social milieu or setting of the white college may not be acclimated to the values and social norms that black students will bring to it. Consequently, the blacks may be as uncomfortable in the social climate of the white college as white students are in the social climate of the black college. Why, then, should black students be forced to attend white colleges without option? This option is automatically eliminated when black colleges are eliminated.

The diffusion of values and social norms is not as difficult for some people as for others. It is healthy for some people to experience a clash between their personal values and norms and the values and norms of other individuals. For such persons, the superior or more relevant values and norms may survive. On the other hand, more relevant hybrid values may develop. There are persons who will fight to protect their values and norms without scrutiny. They will upset any type of order for their values and norms. The validity or relevance of their values and norms is of no concern to them. There are also persons who, because of the lack of strength or grounding, will acquiesce to any values or norms. Such persons are morally indifferent, or they are moral opportunists.

In a pluralistic society, different types of individuals will tend to gravitate to places where they are more greatly benefited, and where they feel more comfortable. For this reason, the elimination of black

colleges is tantamount to violating the principle of social and academic pluralism in America.

Colleges that adhere to rigid programs of racial segregation are completely outmoded. However, colleges that are predominantly black or white, Jewish or Latin, will be needed for many years to come. They will be needed until individually internalized values and social, religious, and cultural norms are sufficiently diffused not to become obstacles to social intercourse and individual comfort. A pluralistic social culture has a way of developing and maintaining the necessary diversified programs for its constituency.

These factors contribute to the original conclusion that instead of questioning the need for black colleges, one should concentrate on the colleges needed without regard to ethnic backgrounds, but with regard to the needs of the church, the respective and appropriate local communities, the nation, and the world.

The third perspective, within which answers may be provided for the question, Why black higher education? is that black colleges have developed an expertise in teaching disadvantaged persons that cannot be matched by white colleges. They did not develop this expertise because they have historically served black people. They developed it because the majority of the black people historically served by them have been disadvantaged.

Black colleges have served the descendants of black manumitted slaves. The majority of these descendants have always been poor. It was not until 1954, that the descendants of black slaves were legally permitted to share in the total American culture. The sharing is still in the process of being realized. They have never had an equal opportunity for obtaining America's economic goods.

As has been previously observed in this chapter, the experiences received by black colleges in serving these disadvantaged people resulted in the colleges' developing an expertise in serving and teaching disadvantaged people. This type of expertise is not limited to color. It is applicable to all disadvantaged groups. By virtue of the nature of their experiences, black colleges have developed a special expertise for serving black disadvantaged people—black in the sense of having been nurtured into the individual values and social norms of the black ghetto. The fact that black colleges have developed an expertise for teaching and serving the needs of disadvantaged people,

and the fact that they have developed an expertise for teaching and serving black people, are additional justifications for their existence. These are compounded by an additional justification which is that the black colleges are also good, traditional American colleges capable of serving the academic needs of white Americans.

A fourth perspective within which an answer to the proposed question can be found, is that black colleges furnish black people with desirable academic and professional images, and a healthy sense of identity and ownership. For a black student to be able to identify with a black professor of mathematics or of law or of medicine is indispensable to his total development. For him to want to emulate a black president or a black dean is good for his sense of identity and challenge.

Who can justifiably dispute the value of a community of people being able to say: "This is our college." Such is made possible by the presence of a black college in a black community.

A further contributing factor to the need for black higher educational institutions is that no race of people develops significant leadership for itself without its own institutions. One has only to examine the history of the development of ethnic groups to see how true this is. In essence, then, in addition to providing motivating self-images for black students, the black college also provides the opportunity for the black community to develop significant community leadership.

The Black Colleges

Reference has been made to the 12 black colleges of The United Methodist Church. They are: Bennett College, Greensboro, N.C., founded in 1873; Bethune-Cookman College, Daytona Beach, Fla., founded in 1872; Claflin College, Orangeburg, S.C., founded in 1869; Clark College, Atlanta, Ga., founded in 1869; Dillard University, New Orleans, La., founded as New Orleans University in 1869; Huston-Tillotson College, Austin, Tex., founded as Andrew's Normal School in 1876 and became Samuel Huston College; Meharry Medical College, Nashville, Tenn., founded as the medical department of Central Tennessee College in 1876; Morristown (Junior) College, Morristown, Tenn., founded as Morristown Seminary in 1881; Paine College, Augusta, Ga., founded as Paine Institute in 1882; Philander Smith College, Little Rock, Ark., founded as Walden

Seminary in 1868; Rust College, Holly Springs, Miss., founded as Shaw University in 1866; Wiley College, Marshall, Tex., founded in 1873.

With the exception of American University and Scarritt College, the 12 black colleges are the only United Methodist institutions of higher education that are creatures of the former national communion, The Methodist Church. All others, excluding the original Evangelical United Brethren colleges, are creatures of annual conferences, and have been legally entitled to support from these conferences. The remaining colleges are creatures of the former Evangelical United Brethren Church and were legally entitled to support from this church.

Black colleges began after the Civil War as a concern of Methodists (now United Methodists) for the welfare of freed black slaves. Methodist missionaries wanted to aid blacks in many ways, particularly in education. This was understandable in light of the missionary zeal of Methodists for black people. Methodist missionaries felt that they could do a better job of Christianizing blacks if the blacks could read the Bible and write. This zeal led to the organization of an aid society in 1866, known as the Freedmen's Aid Society, which later became merged into what is now known as the Division of Higher Education of the Board of Higher Education and Ministry of The United Methodist Church. The Freedmen's Aid Society organized about 60 schools for the freed blacks. As the blacks advanced in education, the black schools advanced concomitantly from elementary to secondary and postsecondary schools.

As the states assumed responsibility for black education, the church, through her Freedmen's Aid Society, relinquished some of her schools for blacks. Other of the schools were relinquished for financial and other reasons. As of today, the black schools related to The United Methodist Church have been reduced to 12 colleges, one seminary, one elementary school, one secondary school, and the Morgan Christian Center in Baltimore, Md.

An examination of the history of United Methodist-related black higher education reveals that, until the 1954 Supreme Court Desegregation Decision became the law in practice as well as on the statute books, the basic definable goals of the church for her black colleges were two in number. The first one, which persisted until

the need for black Americans to learn to read and write was no longer primary, was to teach manumitted black slaves and their descendants to read and write well enough to read and study the Bible, and to engage in written communication. The second one, which became obvious after it became extremely difficult to safely maintain northern white missionary teachers for service in black schools in the South, was the need for training black teachers to teach blacks in all-black communities.

Desegregation has ushered in the beginning of a new educational need for blacks that the church must identify and face through her black colleges. In her search for this need, and in her efforts to determine at the same time the viability and relevance of her black colleges in fulfilling that need, the church has started formal studies. These studies will be examined later.

The nature of the new overall objectives of black colleges, whatever they may be, must be much more comprehensive and inclusive than in the past. Instead of being defined solely in terms of black needs, they must now be defined in terms of black and nonblack needs. They must be defined and approached in terms of the ability of black colleges to meet these needs without necessarily duplicating what traditional white United Methodist colleges are doing. Such needs must also be viewed in terms of their overall relationships with those of the so-called white colleges. They must be examined in light of qualities that overlap, complement, and compete with those of nonblack as well as other black colleges.

Despite the value of the church's present studies of her predominantly black colleges, she will soon discover the need for similar studies for all her colleges, both black and white, as one group. Basic decisions about the viability and relevance of black colleges in relationship to each other, and in relationship to black communities as isolated entities, are no longer practicable or justifiable. With the desegregation and integration of college and community life, studies to determine the viability and relevance of colleges must take the approaches of desegregation and integration. For example, it may not be economically or academically feasible to merge two black colleges across state lines, when each black college could be strengthened by a merger with a white college or colleges within a state line. Such mergers, of course, presuppose complete integration—not mere de-

segregation. They do not presuppose that black colleges will be swallowed up by white-colleges.

At best, the fulfillment of the recommendations of ethnic college studies can temporarily serve the best interests of the church and her various environments. There will come a time when the serving of all-black and all-nonblack needs to the exclusion of each other will be both impractical and impossible. As we become fully integrated in our pluralistic social and political cultures, we shall find it economically, socially, and academically feasible to work toward our individual and ethnic needs as a pluralistic whole rather than as pluralistic segments.

Despite the fact that the present black college studies are virtually outdated and unwise by virtue of the nature of the times, they do have some limited significance for the 1976 General Conference of The United Methodist Church. It is not our purpose nor desire to discuss these limitations. However, it is important that the nature and composition of the present study be observed.

Because of the desegregation of public education, compounded with the increasing expense of private and church-related education, the church has decided to reexamine her relationship and obligation to her 12 black colleges. In light of this, she has focused her attention upon these black colleges: (1) to determine whether they are viable institutions that deserve her support; (2) to determine if the church should help these colleges into the financial mainstream of United Methodist-related colleges, and (3) to determine whether some of the colleges should be discontinued or merged.

The instrumentality through which this examination or study is being made is a "Continuing Commission" that was established by the General Conference of 1972. This commission is a continuation of a previous commission established to study the 12 black colleges and to report to the 1968 General Conference. It was upon the recommendation of the old commission that the 1972 General Conference created the Continuing Commission. The assignment of the Continuing Commission was to carry on study of the problems examined by the first commission. These included finance, location, church relationships, governance, and the possibility of merger. The findings and recommendations are to be reported to the 1976 General Conference.

The Continuing Commission consists of 15 members:

A. Three from the University Senate of The United Methodist Church, to be elected by the senate;

B. Two from the Council on Finance and Administration, to be elected by the council;

C. One bishop to be elected by the Council of Bishops;

D. Three members of the Division of Higher Education, including the associate general secretary of the Division of Higher Education, the member of the staff working primarily with the black colleges, and the chairman of the Division of Higher Education;

E. Three presidents of black colleges, to be elected by the Council of Presidents of the black colleges;

F. Three members-at-large to be elected by the Continuing Commission, among whom shall be at least one youth representative.

At least two members of the commission must be women.

Before the Continuing Commission started its work, three advisory members from the church's newly created General Council on Ministries were added. They were elected by the council. The Continuing Commission was placed under the direct supervision of the associate general secretary of the Division of Higher Education of the United Methodist Board of Higher Education and Ministry. Its findings and recommendations will be among the top priority considerations of the 1976 General Conference.

Some Immediate Problems

The most immediate need of the 12 black colleges is steady income. In 1920, the old Freedmen's Aid Society became the Board of Education for Negroes. In 1924 it was merged as part of the Board of Education (now Division of Higher Education of the Board of Higher Education and Ministry). It had certain endowments and holdings that also became part of the board. The income from these assets has been used to help finance the programs of the black colleges. Although the income has been augmented over the years, it is far from adequate for the black colleges. This is especially true when one considers that whereas the income from the assets of the

old Freedmen's Aid Society might have seemed fairly substantial for black education in 1924, it is far from substantial in light of today's requirements. For years, the church supplemented this income with an annual offering known as the Race Relations Sunday offering. Over the years, the total annual average of this offering was less than $500,000. This offering was phased out in 1970, and replaced with a special fund-raising effort for the black colleges called Negro Colleges Advance. The duration of this fund-raising effort was two years. In response to the recommendation of the Black College Study Commission of 1968, the 1972 General Conference approved a Black College Fund, which was to last for the duration of the 1972-76 quadrennium. This program is financed by apportionment to the various annual conferences of the general church.

The various efforts have been supplemented by periodic capital-grant programs voted by General Conferences. For example, a $2,000,000 capital grant was voted for the black colleges in 1964 and again in 1968. Although the combined efforts were small when divided among the 12 colleges, they made for the critical difference between the life and the death of these colleges.

To enjoy the fulfillment of their right to become part of the financing mainstream of The United Methodist Church, the church must provide her black colleges with substantial financial help for at least 15 years. Not having been an official part of annual conference budgets as has been true of white colleges, or of the national church budget as has been true of Scarritt College and American University, the black colleges have had to depend upon one annual churchwide offering, the meagre money made available through the Board of Education (now Board of Higher Education and Ministry), and periodic grants and fund-raising efforts. These colleges are entitled to a major, but consistent national effort for a sustained period of time.

It is understood that getting into the financing mainstream of The United Methodist Church is no assurance of adequate income. The church is not able to give enough money to her colleges. This is compounded by the tendency for annual conferences to reduce their support to their colleges. However, the black colleges deserve the chance of being brought to the economic status where white colleges now find themselves. If the church is ever forced to wean completely

her colleges, she should do so when the black colleges have the same opportunity for economic survival as the white ones.

Like other colleges of the church, black colleges are concerned with enrollment and curriculum. The constant need for increasing student fees is a major concern, especially when these colleges must compete with state and public colleges for students. Keeping relevant in light of changing times and needs makes it mandatory that goals and curricula be constantly examined and updated. Equally as important for black colleges is the need for remediation. For many years to come, black colleges will be forced to assume major responsibility for the academically and culturally disadvantaged.

Likewise, for many years to come, black students will primarily depend upon black colleges for meaningful images with which to identify. Within the foreseeable future, black colleges will be the only ones to understand the black experience and the peculiar needs of black people.

Black colleges must plan for an uncertain future. They must look forward to moving into a pluralistic mainstream as full partners with all other colleges. They must keep themselves open for possible new goals and objectives. They must look with favor toward innovations, experiments, programs, and encourage them. The church must understand these needs. She must encourage and support her black colleges in their effort to fulfill them.

4. The Crisis in Enrollment

by DONALD S. STANTON

When you add it all up the numbers are frightening. During a time of inflation, a college that maintains the same programs next year that it currently provides will do so at significantly more financial cost. The fiscal difficulties of colleges go beyond inflation to other problems, such as the discouraging prospects for enrollment. This is especially significant for church-related colleges, because of their heavy dependence on student fees for support.

According to the Bureau of the Census, there will be about 25,870,000 persons of 18 to 24 years of age in the United States in 1975. The estimated figure decreases to 23,406,000 by 1990.[1] A college that relies heavily on the fees from students of 18 to 24 faces a problem as the number of these persons declines.

Colleges are responding to this financial challenge in many ways. They are working diligently to find new and increased sources of revenue. There is more emphasis on accountability and fiscal responsibility. Many colleges also are making special efforts in the area of enrollment.

This chapter will focus upon ways in which certain United Methodist-related colleges have attempted to increase enrollment. The work described here illustrates what many United Methodist colleges throughout the nation are doing.

[1] Source: Bureau of the Census, *Projections of School and College Enrollments 1971 to 2000*. Washington: U.S. Department of Commerce, Series P-25, No. 143, January, 1927, pp. 6-9. *Statistical Abstracts of the United States*, 1973, pp. 6-7. These figures were cited by Howard R. Bowen in an address to the United Methodist Institute of Higher Education, June 26, 1974.

Recruitment

If a college is to reach full potential enrollment, it obviously must recruit effectively. During a time when many small colleges in the Midwest were declining in enrollment, Southwestern College in Winfield, Kans., reversed this trend. Its student population increased from 592 full-time equivalent in 1972 to 693 in 1973. This was the largest percentage increase of any United Methodist-related college during that period.

We spend much time analyzing the problems of colleges. We also should be able to learn from achievements. I asked Donald Ruthenberg, president of Southwestern College, to describe what he and his staff did. He reported that the college placed special emphasis on recruiting transfer students, and brought in 73 transfers, after a previous high of 37.

Southwestern also recruited more students from Kansas and from the county and town in which it is located. During the previous year there were empty spaces in the dormitory. The college allowed any resident of Cowley County who would room and board on campus an additional scholarship of $350. This covered the cost of a room for the year and increased the board plan program. Forty-nine students from Cowley County took advantage of this scholarship. There also was favorable response to the fact that more people were living on campus.

Dr. Ruthenberg rearranged the admissions office. He hired two recent graduates and added a third person. All were young, had master's degrees, were aggressive, and were willing to work from seven in the morning until late at night, talking with students.

Dr. Ruthenberg also advocates the "rifle-shot" approach to recruitment. Instead of trying to enlarge the pool of students, the college started with 100 to 150 prospects for each admissions counselor and then sent them printed materials, letters from students and the president, and arranged telephone calls from professors. The college requested that each student come to the campus for a visit and extended invitations to college activities such as dramatic productions. Students received a good deal of personal attention, both before and after admission.

Various persons such as pastors, alumni, and especially students participated in the recruiting process. A group of about 40 student

hosts and hostesses volunteered to take the prospects to classes and to entertain them during visits to the campus. The admissions office honored the hosts and hostesses with banquets and held three-day conferences designed to facilitate recruiting.

Many church-related colleges enlist the aid of churches in the recruiting process. For example, United Methodist ministers in Minnesota served as coordinators of Hamline University's "Caravan to the Campus," which made it possible for several hundred prospective students to visit the university. Buses picked up high school juniors and seniors at 30 communities in the state. Some traveled as many as four and a half hours to reach the campus. On arrival, they attended a contemporary worship service at the local church and participated in seminars and recreational activities on campus.

Four South Carolina colleges—Claflin, Columbia, Spartanburg Methodist and Wofford—have begun to coordinate church-related recruiting. S. Frank Logan, dean of admissions at Wofford College, developed the program in cooperation with the directors of admissions at the other colleges and Bishop Edward Tullis, who wrote to the churches enclosing:

1. A letter from the four admissions officers.

2. A brief survey inquiring about interest in a District College Fair, to be led by representatives of the colleges.

3. A form to be used in listing names of high school students who were members of the church, these forms to be returned to the conference office.

4. A poster dealing with the four colleges and financial aid, with brochures from each of the colleges.

5. Leaflets to be used as bulletin inserts.

As the market for 17 to 22-year-old students has become increasingly competitive, some colleges have made special efforts to attract students of other ages. The University of Evansville has developed strong programs for the life-long learner. The university's Center for Continuing Education and Community Service was established to serve adults whose needs were not usually met in traditional educational programs.

By the academic year 1973-74, the center offered a wide variety of courses, including a continuing education for nurses program, a continuing education program for women, and a bachelor of liberal studies degree program. The latter was developed as a three-year degree program open only to students at least 25 years of age. Persons 60 years of age and older were invited to attend noncredit courses and evening classes for only $15 per class, the normal fee for these classes being $75 to $100.

Retention

Up to this point, we have considered some ways in which certain colleges have tried to increase recruitment. This, however, is only one aspect of full enrollment. Increased retention of students also is of great importance.

Robert E. McBride, vice-president/academic dean at Albright College, Reading, Pa., became concerned about the problem of economic loss to colleges through attrition. Although Dr. McBride recognized other kinds of losses related to attrition such as lower morale, he studied especially the financial situation. He made an in-depth cost analysis of the Albright College Class of 1972.

The Class of 1972 registered 373 first-year students. Although the graduating class was 290, a reduction of 22 percent, the loss of original students actually was 33 percent. (Some of the graduating class had transferred in, and some were students of earlier classes who graduated late.) On the basis of 10 students, Dr. McBride summarized the situation in this way: ". . . Ten gallant men and women entered the academic valley of Albright in 1967 and almost 8 emerged 4 years later. Of that 8, however, 1 had slipped into the ranks from the outside and 1 had been there when the others came in. At least 3 of the original 10 had been lost in the conflict and 1 had been crippled but would survive.[2]

Relying on statistics from the American Council on Education, Dr. McBride estimated that the average American college had an attrition of 50 to 60 percent in a four-year terminal period. Albright College, therefore, had a relatively low level of attrition.

In spite of this, the financial cost of Albright's loss of students was

[2] Robert E. McBride, "Toward a Cost Analysis of Income Loss Through Attrition—A Case Study," unpublished paper, 1974.

extensive. Using statistics from the Class of 1972, Dr. McBride analyzed losses related to tuition rebates, room and board fees, tuition, and loss of investment in the office of admissions. He concluded that the loss of the college each year attributed to attritional factors in one class alone was $122,755. If part of this loss could be reduced, the savings could be used to increase endowment, decrease tuition, expand the library, or meet other needs of the college.

North Central College in Naperville, Ill., has worked hard to improve retention. Many persons at the college have cooperated in trying to identify individual student problems and in dealing with them before students leave. Professors, coaches, the registrar, and others have attempted to identify potential dropouts. Counselors, dormitory staff, the financial aid officer, and faculty advisors have attempted to deal with the problems as they arise.

The college established a coordinating committee, scheduled to meet at least at the beginning, middle, and end of each term. The committee followed up on each case, checking the progress of students still in college who once showed difficulties, and checking further possibilities for recovering students who left.

Southwestern College has emphasized retention as well as recruitment. Last fall 89 percent of the eligible students returned to the campus. The college upgraded the level of scholarships and developed new possibilities for financial aid for upperclass students who needed help. Each upperclass student received a newsletter at Christmas and three times during the summer, with good news about the college.

The administration enlisted the involvement of faculty in retention, reminding them that students who had been at the college for one or more semesters were even greater assets than students who had to be recruited. Head residents in dormitories, student personnel staff and others sought out potential transfers and dropouts and tried to learn how to help them continue at Southwestern. The college contacted every student who had not preenrolled in a session and each student who let any office know that he or she was considering withdrawing.

Some Basic Realities

There are certain basic realities that affect both recruitment and retention. Some of these, such as geographical location or historical

tradition, are difficult or impossible to change. We will focus here on two fundamental factors that are more open to influence.

One of these realities is the academic program. Many college administrators report that increases in recruitment and retention have followed improvements in the curricula. United Methodist colleges are developing a wide variety of curricular opportunities involving individualized instruction, an emphasis on learning rather than teaching, increased use of various media, modifications in the traditional weekly or annual calendar, and other attempts to make the curricula helpful for the contemporary student.

Administrators at some colleges with traditions of academic excellence seem especially aware of the need to examine the curricula critically and to develop new programs. For example, Dean Robert Farber of DePauw University, Greencastle, Ind., has reported a new course system, programs of African, black, and environmental studies, and an international studies program in which nearly half the students study abroad at some time during their college career.

Some colleges have provided increased opportunities for students to learn away from the campus. Iowa Wesleyan College, Mount Pleasant, developed a program requiring every student to complete a "responsible social involvement" project before graduation. Students established 4-H clubs for the mentally retarded, led weekly discussion sessions in a state prison, worked on Indian reservations, and engaged in a wide variety of other projects. Each student was required to spend at least 200 hours in a volunteer project, earning 6 hours of academic credit.

Lambuth College, Jackson, Tenn., has attempted to relate the academic program to practical situations by on-the-job internships. With the cooperation of Holiday Inns of America, the college developed a bachelor's program in hotel and restaurant management. Students have participated in interim-term projects of participation in motel operations and have taken professional courses, taught in some cases by personnel of Holiday Inns. According to Lambuth's Dean W. H. Whybrew, the program was designed to offer students at least a minimal amount of specialization within the context of a liberal arts education.

Recruitment and retention are influenced by another basic reality that is difficult to define or even to name. Some persons refer to this

reality as the "overall campus atmosphere." This atmosphere, or quality of life, affects the academic program but is not limited to that. It relates to values such as respect for the dignity of persons, integrity, real community, and honest concern.

I have asked students at many church-related colleges why they came and why they stay. The most common kind of response centers on persons:

"They really care about people here."

"The professors and administrators take time to talk to me."

"They know my name. They know that I'm a person."

At its best, perhaps this atmosphere or quality of life is an expression of Christian love. In a time when small colleges are confronted by the possibility of extinction and death, that love still may offer a possibility of new life.

5. New Generations for New Days

by DAVID G. MOBBERLEY

Like the great streaming rivers of humanity that Ezekiel describes, vast reservoirs of human resources spill into the convergent streams of United Methodist higher education. How the church's efforts flow into the world from its universities and colleges is one of the great human dramas punctuating the centuries since Wesley and Kingswood School.

Today, the schools, colleges, and universities with United Methodist affiliation are perpetuating this drama. They do this with 20,000 trustees, faculty, and staff; 180,232 students and total annual operating budgets of a billion dollars and rising steadily. These streams of energy—these currents of human and fiscal resources—converge in an educational concept that originated in John Wesley's social and theological ideology: Knowledge infused with moral control leads to virtue. So the general purposes of church, schools, colleges, and universities focus today as they have for more than two centuries upon preparing the young to deal with their world braced by moral reinforcement. This strand of morality, however defined and interpreted and however tenuous it may seem to have become, threads its way dramatically through two centuries of American higher education. Cokesbury College's inauspicious beginnings in 1784 generated a brand of resoluteness that cannot be stemmed. Streams of resources converge from various parts of a once broken and fragmented church. Southern, Northern, Evangelical, Protestant, and Episcopal forces have been brought together, not to serve each other or themselves, but to serve God and the public good.

The history of United Methodist higher education since unification in 1939 has been documented in earlier publications of the Board of

Education of The United Methodist Church and its predecessors. The purpose of this chapter is to capture only a fragment of the flavor that marked the last years of the Board of Education and the Division of Higher Education and its transition in 1972 to the Board of Higher Education and Ministry of The United Methodist Church.

The story begins in May of 1970 with a white paper, elucidating the concept of a unified voice for all United Methodist higher education. It was presented by the division to an ad hoc committee of presidents representing schools and colleges of The United Methodist Church. The presidents examined and refined the paper and ultimately it became the basic statement of the case. From it emerged the Simultaneous Advance, a historic call for larger enrollments and increased income for more than 100 colleges and universities related to The United Methodist Church. For practical reasons, the 7 major universities related to the church were not directly allied with the program. They did become tangentially involved as sources of consultative expertise.

Once the concept of a unified voice had been formulated, regional meetings of bishops and presidents were scheduled throughout the fall of 1970 and the spring of 1971. These meetings resulted in a positive commitment to the continuing mission of the church in higher education. Out of these regional meetings of bishops and presidents, representing discreet areas of the country, an ad hoc executive committee of regional representatives was formed to work with a division staff and consultant group in the formulation of strategies for the promotion of the Simultaneous Advance.

Acting for the National Association of Schools and Colleges of The United Methodist Church, in the spring of 1971, the division staff employed the public relations firm of Barton and Gillet of Baltimore to plan the Simultaneous Advance, develop the statement of the case, and to prepare the audiovisual materials appropriate to that statement of the case. An elaborate brochure, a series of posters, some abridged statements of the case, and selected newspaper advertising formats were developed. These preparations set the stage for a special called meeting of the National Association on October 6, 1971, in Washington, D.C. Three priorities dominated that presentation: The statement of the case for the church-related college; increase in enrollment for the more than 100 institutions involved

in the program, and a total of $400,000,000, which was an amount of money the colleges had reported as necessary for capital and current gift revenue for a period of about 5 years into the future.

Endorsement of the overall strategy was nearly unanimous. The general feeling that emanated from this meeting was that at long last colleges and universities related to The United Methodist Church had begun to speak with a unified voice. Hopes were high.

Agreement was soon reached within the staff of the division and the ad hoc committee that *New Generations for New Days* was an appropriate title for the new program. Publications, promotional materials, and advertising pieces were designed to reflect the concept. A target date of January 1, 1973, was established for launching the program on a nationwide basis. Two major thrusts marked the early stages of a year of preparation, 1972.

The first of these thrusts was to develop further the statement of the case within the structure of The United Mehodist Church, aiming specifically at a plan to seek endorsement of the program by the General Conference meeting in Atlanta, Ga., in April, 1972. Throughout the early months of 1972, a number of memorials were submitted through appropriate channels to General Conference. These actions resulted in a unanimous endorsement of *New Generations for New Days* by the General Conference.

The second thrust lay in the direction of the colleges; and a series of regional meetings was scheduled to permit the staff of the division and the leadership of the National Association to acquaint development officers, public relations directors and others associated with the external relations of institutions with the materials that were to be used in promotion. In all but a few instances, reactions to the program continued to be favorable, though it should be candidly admitted the enthusiasm that had captivated many was not uniformly disseminated across the length and breadth of the association. It had been clear from the outset that the wide diversity of educational interest reflected by the institutions might well never yield to any kind of circumscription. However, the staff and committees continued to work at the task of interpretation, preparation of strategies, and development of new promotional designs.

In the period following General Conference, the program moved into high gear. The staff and the ad hoc committee of the association

met in June to reaffirm the program, to approve distribution of the first general mailing of posters and brochures to every United Methodist church in the land.

The National Association voted at a September, 1972, meeting to continue to support the program throughout 1973 with a minimized assessment of one-half of a full tuition.

The remainder of 1972 was punctuated by efforts to develop strategy for the national event. Contacts were established with national figures. Through what seemed to be interminable negotiations, the program finally fell into place. It was established for Washington, D.C., sometime in the late winter or early spring of the kickoff year. Meanwhile, the association held its regular annual meeting in San Francisco, dealing only with a brief progress report on the program and the introduction of the new associate general secretary of the Division of Higher Education, Fred E. Harris, who had joined the staff on the first of January.

Because of the impending retirement of Myron F. Wicke, and the coming of new leadership under structural realignments of the division and the board, an hiatus in activity occurred. The interval was used for important assessment of directions and an opportunity to confer once again with the educational and episcopal leadership of the church and its institutions. This second round of conferences produced some reactions similar to those of the first round nearly three years before. But they also yielded evidence of a need for new directions, of some strains in relations and the need for increasing stress in the development of management skills for the institutions. It had become clear by this time in our history, that some institutions were in real trouble. It was true, to that date, that no United Methodist institutions had closed, none had merged and none since 1967 had become wards of the state. But if the anxieties and the stresses evident in these 1973 conferences were indicative, much more than a program of continued support for enrollment and finance would be required. This round of conferences also revealed to the staff that the program *New Generations for New Days* was not really moving very many people. The promotional materials that had been prepared, particularly the film, did not produce the emotional reactions the new days required, and it became apparent that the momentum had not been sustained. Accordingly, the ad hoc commit-

tee concluded that a national event was imperative. After repeated failures to develop a keynoter relationship with the President of the United States, agreement was reached with Secretary of Health, Education, and Welfare Casper Weinberger and Representative Wilbur Mills of the House Ways and Means Committee. Staff members Fred E. Harris and David G. Mobberley were also invited to develop statements to mark a one-day meeting of the National Association. The luncheon meeting May 4, 1973, in Washington, D.C., provided a forum for the introduction of the concept of a national commission on United Methodist higher education. Fred E. Harris was its principal spokesman. This presentation changed the focus of the *New Generations for New Days* effort. It broadened the scope of the division's concern beyond enrollment and finance to include a wide interest in the study of church-state relationships, church relations with institutions, administration, governance and management, changes in instructional patterns and academic delivery systems, the ever present problems of Christian values in higher education and the extant nature of institutions that had historically represented the moral forces in American society.

Serious efforts were made to find common bonds between the *New Generations for New Days* program and the National Commission concept. The National Association's executive committee and its ad hoc committee of presidents who had been close to the *New Generations for New Days* program, convened in June of 1973, recommended to the division some changes in the direction of the program. Although the basic idea of the unified voice remained intact, its major thrusts of national publicity, prestige specialty brochures and promotional efforts with film, radio, television, and other major audiovisuals were sidetracked to await redefinition of the task. The National Association's executive committee recommended in principle the formulation of a National Commission and, recalling the success of the National Commission that was established in 1956 and the enriching quality of church support that had developed for the institutions, this concept was given new impetus.

Additional activities, descriptions of which need to be woven into this story, included a series of important workshops and seminars dealing with aspects of finance and enrollment. In two of these workshops the colleges enjoyed the relationship with major univer-

sities related to The United Methodist Church. Duke and Southern Methodist universities hosted and developed workshops on development, fund raising, annual and charitable giving under new tax laws. Another workshop dealt with recruiting and enrollment problems attended for the most part by admissions officers. Out of that workshop came an effort to organize a task force of admissions directors, who were to be utilized as advisors to *New Generations for New Days*.

During the summer of 1973, two groups of consultants helped the staff deal with redefinition of its total task. One of these was a mind-stretching "think tank" that helped shape commission concepts by forcing us to think in new idioms and to use new management stratagems. The second dealt with the programmatic problems and strategies of admissions and it was the ad hoc committee of admissions officers cited above who suggested some revisions in the approach to enrollment problems and who offered valued criticisms of the *New Generations for New Days* effort.

Redefining the task has resulted in several preliminary statements about the National Commission. They have prompted the endorsement of the commission concept by the executive committee of the National Association, the executive committee and the full Board of Higher Education and Ministry, the National Methodist Foundation for Christian Higher Education, the Council of Presidents of the 12 black colleges related to The United Methodist Church, the National Association of Schools and Colleges of The United Methodist Church, this body meeting in St. Louis, Mo., in January of 1974. During the meeting of the National Association, small discussion groups dealt expressly with a variety of questions that had been raised in connection with the National Commission. Its mission remains yet to be defined clearly. Some of its proposed functions seemed to duplicate those being performed satisfactorily by other agencies, particularly the Washington establishment and perhaps most tantilizing of all was the absence of any articulation of structure and actual membership of the commission, definition of who was to perform the work or when it was to be done. What the association seemed to be wrestling with was a vision of new generations but it had only the ghost of an idea that had somehow gone awry.

Before concluding this chapter, which attempts to capture a vision

of United Methodist future in higher education, we might do well to look momentarily, at least, at *New Generations for New Days*. As has been generally agreed, the program has not had the attention it merited. *New Generations for New Days* was a paradox. While it was an idea ahead of its time, it was also an idea long overdue. Perhaps its single greatest weakness was its reliance on the assumption that institutions would generate spontaneous change, that a new spirit could be captured and infused into the arteries of the institutions. It has become clear that, short of catastrophe, institutions are not likely to change. Some drastic measures may be required. One practical, functional limitation has already been alluded to: The enrollment and recruiting problems examined above.

Another dysfunctional element in the program is the overall financial goal of $400,000,000. The source of this figure was never clear. It represented an approximation of money that would be needed by some 100 colleges averaging $4,000,000 each for the 5-year period during which the Simultaneous Advance was to operate. But those of us who offered the estimates for our institutions were never certain as to what kinds of dollars were to be included or excluded. This has made evaluation of the program impact all but impossible. It is true that *endowment* holdings of the institutions have increased by 30 percent, in the 2-year period covered by the Simultaneous Advance. In the same period, total plant evaluation has increased by 25 percent. It would be difficult to ascribe these gains directly to the impact of the program. By the same token, it is equally difficult not to assume some impact or to exclude any impact. We simply do not have reporting mechanisms sophisticated enough to allow us to sort out relevant statistical data for a model of sufficient reliability to make it useful. Perhaps one of our current tasks is the construction of a valid base from which one might derive future measurements of the effectiveness of such new programs as the National Commission.

Scope and function of the National Commission have been dealt with elsewhere in this volume. It clearly represents an outgrowth of the Simultaneous Advance, and so it depends on the advance for its impetus and for the generation of its energy. Yet, it would also be well to consider the National Commission in a way that attempts to articulate continuing vision. It is the same vision that gave rise to *New Generations for New Days*, the same vision that has been

characteristic of United Methodist higher education since Kingswood and Cokesbury.

New Generations for New Days was the culmination of a program that sought to identify and strengthen all those factors that contribute to the success of United Methodist higher education. It appeared when higher education, at least in the private sector, was in wrenching stress. True to its ideals, the program did not seek to compromise principle nor did it find its hopes in diminution of standards of excellence, or dissipation of institutional integrity. It took its stand, as does the National Commission, on the high vision that the principal task of the church-related college is to create a climate for wisdom to flourish—not merely for knowledge to accrue. Its vision included the idea that morality and knowledge multiplied together would result in the quotient of virtue, and that in the Wesleyan tradition, this represented the highest ideal of what a college could and should become. The vision recognized clearly that colleges produce stimuli for transformation, and that the consequences of their energy output are human beings transformed in a variety of ways. Some become servants, some become advocates and fewer become prophets. It is this dynamic of becoming upon which the church must pin her hopes for the future.

The task of the National Commission is to articulate that vision and to engage in the heady task of making the future happen with programs designed to produce massive change in the life style of a people moving erratically toward a destiny they cannot define. Programs designed to provide full opportunity for all human beings, to provide the broadest possible diversity in a complex world, and to provide the resources for continued scholarly excellence are the marks of these colleges some of which are the finest to be found anywhere. But the vision of the National Commission must also be articulated in spiritual and in human terms. The church and the college developing consistently for all people opportunity for the abundant life that is the prize of the gospel, opportunity for the economically disadvantaged, the socially disoriented, the mentally deprived, the spiritually impoverished whenever and wherever this coalition of church and college can. It must sense and live the gospel. Perhaps the real hope of the commission is to stimulate people to see the gospel and to see it intently.

6. Trends and Opportunities in Church Support

by MAURICE E. GORDON

Methodists have founded more than 1,000 schools, colleges, universities, and seminaries in the United States. At first, many of them were truly *public*, accepting all enrollees. They greatly increased educational opportunities and also helped to inspire the creation of land-grant colleges across the nation. In time, many Methodist institutions were deeded to states and municipalities, thus continuing their services to the public.

Many of the schools have remained independent of tax support. They provide liberal and preprofessional education of proved high quality. All are accredited. Alumni lists include a disproportionately large number of leaders and administrators. In the early 1960s, the Ford Foundation chose to help sound private colleges to become stronger. Of the 42 Protestant-related colleges selected, 30 percent were Methodist related. For more than 200 years, Methodism's stake in education has paid large dividends for the church and the nation.

There is no way to tell fully the story of the significant investment of Methodists and others in these colleges and universities. It is equally difficult to estimate the hundreds of thousands of lives reached through this mission of the church. Chancellor R. Franklin Thompson of the University of Puget Sound has said that if The United Methodist Church had not already established these colleges and universities, this would be precisely the time when it would need to establish them. In no other way can the church be so effective in shaping leaders and followers who understand that knowledge must be accompanied by human values.

But these institutions *do* exist. The combined value of their physical plants is just under $2 billion at book value. Replacement values

probably would be at least twice that figure. In 1973, they reported a total endowment of $765,552,900 (this, too, at book value). Assuming that there is no increase in the endowment book value and applying a modest 6 percent rate of return, these funds should earn over $1,240,000,000 by the year 2000, with the principal still intact.

Methodism has been deeply involved in helping young men and women to finance their education. Every year since 1872, its churches have made contributions on Children's Day or United Methodist Student Day to a revolving loan fund. Through 1973, more than 130,000 individual students have received loans at a low rate of interest (3 percent). In the year 1973, the Section of Loans and Scholarships made 1,951 individual loans at 478 colleges and universities amounting to $1,016,230.

In 1945, the General Conference approved the development of a scholarship program to be funded by 90 percent of the income from the United Methodist Student Day offering. In 1973, $259,500 were awarded in undergraduate and graduate scholarships. The General Conference of 1972, recognizing the essential services of the colleges that served a predominantly black student body, established the Black College Fund to be included in the budgets of churches across the nation. In 1973, a total of $4,012,503 was invested in this cause. In addition to the foregoing, scholarships are available at individual schools. A total of more than $2-1/2 million in grants and scholarships is awarded annually.

Since the twenties, colleges have been increasingly dependent upon volunteer gifts and bequests from alumni, foundations, communities, and friends. This substantial support goes directly to institutions and eludes statistical capture under present reporting, making it difficult to know what is "Methodist" money and what is not. This form of support has produced billions of dollars through the years. Probably this is the one source that can make the difference between solvency and survival.

The amount of space devoted to financial matters in no way implies that the present and future of the colleges and universities should be predicated solely upon the protection and preservation of our investment. Of greater importance are the able and dedicated persons in these institutions who are committed to a concept of education that seeks to transform lives. The greatest measure is in

terms of the product—the students, their lives, and the nature of their impact upon others.

The Way It Is

Several years ago, competent critics of higher education predicted the present crunch, estimating that perhaps 30 percent of the private church-related colleges would soon fold, merge, or become tax supported. Intervening years have proved this forecast to be both right and wrong. No doubt some of the private and public institutions ought to fold. The number of United Methodist-related institutions [1] has continued stable, however. In the recent period of decreasing enrollments, they have maintained a level total enrollment figure.

After the Russians launched Sputnik, higher education in the United States received unprecedented acceptance and massive funding that led to rapidly expanding enrollment figures, new buildings, and growing faculty and administration. For two decades, educational institutions accelerated and expanded their programs of previous years. Now that period of immunity is gone and all higher education has been called to account by foundations, federal government, states, the church, and the general public.

In 1973, 31 institutions of higher education ceased operation. Sixteen were nontax supported and all had three common factors: (1) shrinking enrollment; (2) operating expenditure deficits of 8 percent or more; (3) using endowment fund corpus to pay operating costs.

Some of our United Methodist-related colleges have these ominous symptoms at present and others are in danger unless they can reverse the trends. Institutions that weather the storm, however, will emerge with greater strength and stability as was demonstrated by their surviving the depression of the 1930s.

The existing models for higher education operations and administration are based on the assumption of increasing enrollment, increasing income from government and private sources, a moderate rate of inflation and an enthusiastic endorsement by the general public. However, none of these assumptions or past continuities now apply. As Peter Drucker so clearly stated, we are in an age of

[1] In 1968 the Evangelical United Brethren Church and The Methodist Church were merged to form The United Methodist Church.

discontinuity. Or to borrow a phrase from Roark Bradford, "Everything nailed down is coming loose." The crisis is real—it is upon us now!

Certain trends need to be understood. To the previously mentioned disenchantment with higher education must be added the fact that a growing number of postsecondary students are choosing vocational, technical, and proprietary schools in preference to colleges and universities.

It is true that postsecondary enrollments hit an all-time peak in 1973, but the 17 to 23-year-old population will peak out in 1978 and a sharp drop will follow. These factors combine to forecast further diminishing enrollments in private colleges. Whereas in 1969, college presidents were primarily concerned in maintaining volunteer gifts, most of them now recognize that tuition and fees constitute the solid base for solvency.

The attention now given enrollment has pointed out that for many campuses the problem is not so much one of bringing new students on campus as one of keeping them enrolled. Some schools graduate as few as 25 percent of their entering students while a few award degrees to more than 80 percent. Examination of the reasons for high attrition often reveals problems in teaching, counseling, curricula, student services, and administration.

Trends in Giving

Nationally, giving to all causes in 1973 rose to $24.5 billion, up 8.9 percent over 1972. Education received $3.92 billion. The portion of this for higher education was $2.25 billion or an average of $232 each for the 9,662,763 students enrolled. Philanthropy provided about 4 percent of the nation's total education costs (down about 1 percent from 1964), but this is crucial support especially in the independent sector.

After a period of leveling off or diminishing of United Methodist Church financial support, the Council on Finance and Administration said at the end of 1973, "We seem to have turned the proverbial corner in General Fund receipts. There was a small increase in 1972 over 1971 and a much more significant increase in 1973 over 1972." Of course, this reversal of trend is encouraging, but the rate of increase is lower than that of inflation.

In its latest report, *Giving USA: 1974*, the American Association of Fund-Raising Counsel, Inc., reports on the 12 largest Protestant denominations.

All denominations show a slight increase (average up 7 percent) in total giving.

Average annual support per member ranged from $74.20 to $417.20. United Methodist average was $86.90.

Churches in which tithing is strongly emphasized show the highest rate of per capita giving.

Churches having high giving rates designate 70 percent of their giving for benevolent causes in comparison to a Protestant average of 20 percent.

Funds for colleges and universities through church channels are stable, which means they are shrinking in terms of purchasing power. In contrast, the recently established Black College Fund and the Ministerial Education Fund produced an increase in the total support of higher education. Recent changes in annual conference report forms make it impossible to determine support to colleges and campus ministry through church channels. The 1971 report, the last to give such detail, showed an average support of $1.42 per member across the church. This represents a decrease in absolute dollars as compared to the 1960s.

It would appear that unless there is renewed interest the support of colleges through church channels will provide a diminishing proportion of operating costs. Colleges need to find increasing financial support from other sources and from tuition dollars.

Other Trends and Factors

Church legislative and organizational factors have impact upon the understanding and support of higher education and the campus ministry. Where *The Discipline of The United Methodist Church* once organized annual conferences and local churches with a direct function and structure related to the Division of Higher Education and its programs, this relationship is now optional. In the restructuring of the general boards of our church, the executive of the Division of Higher Education is somewhat remote from the liaison and decision-making councils.

Private foundations have provided the most substantial increase in support of higher education. It is too early to measure accurately the results of the 1969 Tax Reform Act upon foundation giving. It appears that the required payout tends to increase the total of giving by larger foundations; it is probable that many small foundations will cease operations.

Today tax legislation has the powerful potential of increasing or diminishing charitable giving. The tax reforms of 1969 especially should increase incentives to charitable giving.

Programs of aid to higher education are accepted and operative in most states. Generally they are in the form of tuition equalization grants. Institutions should be grateful for this form of support. They will have to provide growing accountability to the state and to the federal government as aid is accepted. It is predictable that this will be followed by attempts toward political control.

United Methodist-related schools are obtaining growing support from "non-Methodist" sources. This is not surprising when one realizes the wide coverage of services performed. There are more United Presbyterian students enrolled in United Methodist colleges than there are in all the United Presbyterian colleges combined. The predominant religious preference in one of our universities is Jewish. Some of our colleges record a preponderance of Roman Catholic, Lutheran, and Baptist students.

Federal government support enacted in *Education Amendments of 1972* has not been adequately funded, and the current emphasis is upon student aid and the expansion of vocational-technical and continuing education opportunities.

The Way Ahead

The Chinese symbol for crisis is made up of two characters: one for danger and the other for opportunity. We have examined the reality of some of the dangers. The purpose of this section is to explore the opportunities and processes by which the church's mission in higher education may be strengthened.

First, there is the opportunity to rediscover primary institutional objectives. The present crises should invite the most critical examination and evaluation of all facets of institutional operations. Every traditional pattern ought to have close scrutiny in terms of

its effect on the teaching-learning processes. The time-locked convoy pattern for certification should yield to programs that adapt to individual abilities and potential. Methods, time, and location for instruction should be arranged in terms of student patterns and needs.

Every institution should create a model for better counseling and guidance services. Departmental cost-income and pupil-load analyses should be conducted and the indicated changes facilitated. The quality and extent of student services and student aid should be examined and adjusted.

From this will emerge specific goals and programs of services to students, without which an institution will be a victim rather than a manager of change.

There is the opportunity (necessity) to evaluate all factors in the financial operation of the schools. The Division of Higher Education is now offering a computer-facilitated program that will make it possible for our institutions to simulate and predict the results of a wide set of variables that affect income and expense. This presents an opportunity to "tighten belts" and increase productivity without costly trial and error and without sabotaging other parts of the total system.

Institutional development programs should be shaken up and reassembled to support reshaped institutional goals and new patterns for giving. Since the signing of the Tax Reform Act of 1969, educational institutions can offer more attractive incentives to giving. How may they be effectively employed? Where (not by guess) are the potential sources of new income for a college? How may they best be approached? Who will do it? When? How will the results be measured? Antiquated procedures should be replaced by contemporary management concepts and a comprehensive systems approach.

Ideally, the president and the development officer will set the goals for both short- and long-term gift income. Then the development officer should work out the plans and budget of resources for their achievement. Together they should establish priorities and authorize the budget for the portion of the program to be undertaken. This procedure uncovers development potential, avoids unrealistic expectation of results, and prevents the well-known pattern of programming by lurch.

Colleges should study the new organizational guides in the *Discipline* to discover the permitted and required structural relationships

in higher education. The conference Board of Higher Education and Ministry (or comparable body) has a responsibility "for connectional relationship between the general Board of Higher Education and Ministry and conference, district, and local church organizations" (par. 1249).

Paragraph 1252.1 of the *Discipline* suggests a "conference Subcommittee on Christian Higher Education and Campus Ministry" and par. 1252.2 states "An Annual Conference, at its discretion, may constitute a conference Commission on Higher Education and Campus Ministry. . . ."

Considering the great need for college and church to speak and listen to each other, great care should be given to constituting an appropriate and effective connectional relationship.

Realization that tuitions produce the single greatest source of income should challenge most schools to examine both recruitment and retention of students. Several of our colleges have been at work in this area for two years and have had excellent results. Their experiences are being shared with others in Full Enrollment Workshops being conducted by the Section of Schools, Colleges, and Universities.

In the past, there was a fierce spirit of competition for students, church acceptance, and money. This aura of fierce rivalry still persists, especially in areas where there are a number of colleges in close proximity. But the real rivals—the most able adversaries—are the tax-supported institutions with their ample resources for obtaining students and philanthropic dollars. Our United Methodist institutions are becoming aware of the many goals they can achieve by working together.

The focal point for this working relationship is the National Association of Schools and Colleges of The United Methodist Church. In the past, this organization was essentially an affiliation of institutions. In recent years, however, it has become the rallying point for programs with specific goals.

Emerging Enabling Forces

The Division of Higher Education, under the leadership of Associate General Secretary Fred E. Harris, has examined its traditional roles, services, and assumptions in terms of their current validity. The division has also listened to college administators, bishops, confer-

ence officials, and church members across the nation to determine how it may best serve the church's mission in higher education. As a result, the division staff is leveling walls of previous compartmentalization. It is centering upon the functions for which it is responsible and the means by which a small professional staff may best perform them.

In 1966, the Division of Higher Education incorporated the National Methodist Foundation for Christian Higher Education (NMF), whose purpose is to increase understanding and support of the church's mission in higher education. Since August, 1969, the National Methodist Foundation has been operative with one person as its professional staff and an office manager. Its program is to supplement the work of individual colleges by seeking funds from new constituencies. One of its goals is to generate a substantial permanent fund whose earnings will produce large sums annually to provide incentive and enable colleges to become more effective.

The National Methodist Foundation is now making modest grants to colleges and providing research and consultative services. It serves as a "back-up" agency to administer deferred gifts, mixed gifts, and mixed bequests on behalf of colleges wanting that service.

One of the foundation's early assignments laid the groundwork for the present Black College Fund. The National Methodist Foundation served the division by organizing regional meetings of college presidents and bishops to review and evaluate church and college mutual relationships and common mission. In 1971-72, it accepted the responsibility for the national program *New Generations for New Days*. The foundation holds assets of about $3.25 million in permanent funds, which will ultimately serve our institutions of higher education. It works closely with the programs of the Division of Higher Education and will assist the financial thrust of the now forming National Commission on United Methodist Higher Education.

The concept of a national commission on higher education arose from the awareness of a need for efficient, serviceable models to meet current problems in higher education. Essentially it will not be one more structure; rather, it will use the thinking and working of highly competent persons to create systematic approaches that relate and coordinate governance and administration, information delivery systems, church-college and college-state relationships, teaching of

values, statement of the case, full enrollment, and adequate financing for our church-related colleges.

The commission will perform research and development functions that can benefit all the colleges. It will represent the presently unrepresented cause of church-related higher education to decision-makers in government, church, and other national organizations. It will provide financial and other means to motivate and enable educational institutions to serve more effectively their purposes.

The Greatest Opportunity

The administrators and board of trustees must pilot a college through storms and turbulent waters. What are their chances of running aground on visible and hidden rocks and shoals? There are bad and good omens. Bad omens in a sense that some feel the old channels cannot shift and winds are generally favorable. Therefore, it is sufficient to follow carefully the old charts. Good omens in the realization that many leaders have sensed the reality of the dangers at hand. They have stripped ship and are running closely trimmed. Every able-bodied member of the crew is alert, has a task related to the others, and stands ready to do what is necessary for stability and moving ahead through the storms.

The educational institutions' greatest asset is found in persons and their commitment to the kind of education the church-related college provides at its best. They prize the opportunity to have part in shaping the lives of young adults to become more than they are; to help them discover what the world is really like; to discover together the forces at work for good or evil; to teach and exemplify those values that make the individual truly human and the world more humane.

Church-related colleges care, act, and teach under a commitment to Judeo-Christian values. They respond to an imperative that does not require them to succeed, but it does command their best efforts. Such spirit and conviction is difficult to defeat.

If somehow a sizable number of United Methodists would become aware of their opportunities to help shape the lives of students, their response would produce miraculous results. Our general church has continually granted its educational institutions a prayer and a blessing for which they are most grateful. It needs to embark on a full-scale program to strengthen and transform its overall program of mission

in higher education, with a program carrying the zeal of the Centenary Movement of the Methodist Episcopal Church, South, half a century ago.

Today The United Methodist Church has the potential to understand and the support to transform its good, respectable educational institutions into ones that could lead and influence all higher education through crises.

The greatest opportunity lies dormant among us. What will arouse the sleeping giant to action?

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